

BEIJING TODAY

METRO

MAY 9, 2014 No. 673 PUBLISHED BI-WEEKLY CN11-0120 ¥3.00 (METRO & COMMERCE)

Splashes of new ink

Artists born in the 1960s may be producing the China's highest selling works, but it's the next generation that is truly innovative.

Tan Jun, a representative of the "new ink" movement, has made exceptional strides in combining traditional ink with strong contemporary qualities and deeper artistic meaning.

Pages 4-5

Strays buried alive in Alxa spark outrage

Page 2

China's young adults flirt with faith

Page 3

TV series perish in the great Web purge

Page 6

Beijing Today's reporters cannot accept bribes in exchange for coverage. To report offenders, call +86 (010) 6590 2515 or email hr@beijingtoday.com.cn.

媒体监督热线: +86 (010) 6590 2515, hr@beijingtoday.com.cn

Dogs buried alive in Inner Mongolia sound alarm for animal rights

By YANG XIN
Beijing Today Intern

Social media sites have been raging about animal abuse since the discovery of a pit of dogs seemingly buried alive.

The image, which began circulating on Sina Weibo on April 23, was reportedly shot near Alxa Left Banner, Inner Mongolia and showed more than 100 dogs buried alive by chengguan.

Although the story caught the attention of local animal protection groups, only five of the animals were reportedly able to be rescued.

The Alxa Left Banner chengguan released an official statement four days later claiming the online image was a hoax and that the dogs were being “temporarily detained” in the pit while urban administrators procured permanent housing.

In the latest interview, the leader Wang Gang promised to formulate “dog management regulations” with relevant government departments.

A common scene

Whether or not the mass grave in Alxa Left Banner actually exists, the problem of how to manage stray dog populations in Chinese cities is very real.

Many Chinese cities are being overrun with feral dogs. In order to protect public safety and contain the spread of rabies and other transmissible diseases, many cities are conducting a street-by-street searches to trap and euthanize feral dogs.



Stray dogs may need to be euthanized, but torture is another matter.

CFP Photo

But while most acknowledge the need to manage animal populations, few are willing to condone their torture and abuse.

The aptly named nonprofit 600 Million Stray Dogs Need You estimates there are as many as 600 million feral dogs in the world. The question of how so many became homeless in China is complicated to answer.

Zhao Youli, secretary general of the Xinjiang Pet Industry Council, said pets end up on the street when their owners lose track of them or when they move. A few are discarded due to illness.

Chen Hongyan, a researcher at the Chinese Academy of Social Sciences' Institute of Sociology, said many irresponsible owners merely keep dogs as a curiosity and

abandon the animals when they feel bored.

But beyond general selfishness, there are legislative loopholes that allow many dogs to slip away.

The People's Court in Midong District, Urumqi – a city that has long struggled to rein in strays – released a research paper blaming the problem on poorly planned and weakly enforced legislation.

China has only recently begun to issue policies on what to do with ownerless animals. Moreover, the country has no laws criminalizing animal abuse. A draft to resolve the issue was prepared in 2009 but died in council.

No order for dogs

Even where there are regulations on the raising of animals, obstacles interfere with their enforcement.

The high cost of pet dog registration discourages many dog owners from following the government's registration procedures, and most administrative institutions shirk their obligation to check up on strays except during an active crackdown.

Punitive measures to punish people who illegally breed and sell dogs exist, but are unenforced in most locales.

Judging by foreign countries, enforcement is a critical shortcoming.

Under German law, dog owners who abandoned their animals face fines equivalent to 190,000 yuan and two years' imprisonment. Only animal aid organizations are permitted to engage in the dog trade.

Education about how to raise and provide for animals is also lacking. Many Chinese adults have no idea what responsibilities come with owning a pet. That ignorance is often reflected in children's attitude toward animals.

Nearly four years ago, news about two middle school students torturing a stray dog swept the Internet. While many denounced the education system for its apparent failure, it's hard not to blame the parents.

Thus far, Chinese society has seen relatively little in the way of education about animal rights and protection. Without strong legislation, strict enforcement or an animal-friendly atmosphere, the problem of stray dogs being mistreated is likely to persist.

One Foundation accused of hoarding relief funds

By ZHAO HONGYI
Beijing Today Staff

The One Foundation is under fire for having distributed only 49 million yuan of the 385 million yuan it raise for victims of the 2013 Lushan earthquake.

The report was first published by The 4th Media, an independent media organization based in Beijing.

Yang Peng, the foundation's secretary, and Jet Li, its founder and chairman, denied accusations of corruption and threatened to file suit against media outlet on April 27.

The two produced a bank certificate proving the collected funds are still being held in China Merchants Bank.

Later that day, The 4th Media repeated the accusation on its Weibo account, stating it came as part of standard supervision procedure.

It went on to criticize the foundation for disbursing only 12.7 percent of the funds, being too eager to collect money and not opening the details of its incoming donations and outgoing disbursements to the public.

Hao Nan, information coordinator for Zuoming Earthquake Assistance, said that disaster relief money is used to fund emergency calls, assistance, transitional housing and reconstruction, but that most of these are provided by the government.

“The most expensive part by far is rebuilding the area's infrastructure rebuilding; that's a job that's reserved for the government,” Hao said.

To avoid repeating works, civil organizations must utilize caution in selecting projects and raising funds.

The efficiency of spending money is a common standard for measuring the effectiveness of a civil organization, he said.



One Foundaion received a 1 million yuan donation from Ma Yun, chairman and CEO of Alibaba.com, last month.

CFP Photo

Young adults flirt with faith

BAO CHENGRONG
Beijing Today Staff

It's odd to imagine that Jesus is more discussed than historic leaders, but Weibo chatter suggests precisely that. An infographic published by Foreign Policy last month

showed that discussion about Christian terms is several times more common than similar political phrases.

While the disparity may be exaggerated by attempts to create a healthy discussion environment, it reflects a growing trend as young adults born in the 1980s and 1990s rediscover religion.

Wang Lin, a sophomore at Beijing Language and Culture University, spends most of her free afternoons on the streets near Sanlitun. But while many of her peers are there to window shop for luxury brands, Wang is preaching the Christian gospel.

Although raised as an atheist, Wang says she started to believe in Christianity after inspiring passages from the Bible offered her guidance in confronting life's challenges.

Wang is one of millions of young converts.

Although the government's "2010 Blue Book on Religion" says China has 23 million Christian adherents, Li Fan, director of the World and China Institute, estimates the country may have 100 million believers: 7 percent of the population. Roughly 27 percent of them follow Catholicism.

By contrast, the country has an estimated 20 million Muslims, including the Uyghur, Kazakh and Dongxiang ethnicities, which are traditionally Islamic.

Christianity has spread rapidly during the past decade thanks to the proselytizing of young devotees on college campuses in Beijing, Shanghai, Nanjing and Wuhan. Most streets, shopping malls and restaurants have preachers out to offer improvised sermons to anyone willing to listen.

But China's young Christians tend to pick and choose what parts to believe. Zhang, a pastor at Beijing Chaoyang Church, says that many young Chinese discover the religion while trying to escape from high-pressure jobs or disappointing marriages.

Recent Chinese generations have a profoundly narcissistic streak, she says. For many young adults, normal human troubles can be a great source of frustration. Christian teachings offer valuable lessons in tolerance, humility and compassion, she said.

Seven of the church's eight full-time aides are in their 20s or 30s, said Zhang.

A long history

Zhang's church is part of China's Three-Self Patriotic Movement, the nation's only registered Protestant church. The movement, formed after the communist revolution, is largely shaped by the teachings of Wu Yao-tsung, a Congregationalist proponent of the social gospel.

Christianity has a long history with China, arriving with Nestorian mission-



Whether to escape work or marital troubles or to emulate their idols, Chinese youth are experimenting with faith.

CFP Photo

aries in the early years of the Tang Dynasty (618-907).

Although the Nestorian mission faded with the Church of the East, Jesuits returned in the late Ming Dynasty: over the next 200 years, they penned the first Chinese dictionaries in a European language and won positions in Beijing as science tutors to the Kangxi Emperor and court advisors.

However, a dispute with the Dominicans led the Qing court to ban Christianity, and through the 19th and 20th centuries most of China's contact with the religion came by way of Protestant missionaries operating in Treaty Ports – a group that inspired Hong Xiuquan, the revolutionary better known as “God's Chinese son.”

The religion survived in the Republican era, winning such high-ranking converts as Sun Yat-sen.

'The Jerusalem of China'

But in spite of its large and active community, Beijing is not China's center of Christian worship.

While most associate Wenzhou with its fabulously wealthy entrepreneurs, China's Christians know it as the “Jerusalem of China.” The southern city has more than 1,100 churches, most of which were

built or rebuilt after the Cultural Revolution, says Ouyang Houzeng, vice president of the China Christian Council.

Wu Ruomiao, a teacher at Xiushan Junior High School in Wenzhou, says most of the city's Christians are born into practicing families rather than recent converts.

Although the city has many young adults active in proselytizing, Wu says they do not have a persuasive influence. While her friends convinced her to read the Bible, Wu found little she could agree on aside from their Calvinist interpretation of Original Sin.

Wu says she believes life is less organized than religion makes it seem and that death is certain. She also believes people do not require divine assistance to learn to do good.

Drifting between faiths

But in spite of Christianity's growth, traditional Buddhism remains a strong competitor.

Xia Mingyuan, a graduate of University of International Business and Economics, says he left Christianity for Buddhism when he found the religion's values in conflict with his own. He was especially disturbed by the problem of evil.

Many believers in Wenzhou blindly follow Christianity because of their

family, he says. Others merely copy the religion of their favorite business and entertainment idols like Bian Shuping and Yao Chen in hopes of emulating their wealth and success.

Those seeking inner peace seem to find their way to Buddhism, says Cai Bimei, editor of *Nanfang Weekly*.

Cai says she recites her favorite Sutras sometimes when she feels afraid, though she has not spent much time analyzing their meaning. “True believers” are people she associates whose lives are especially hard, she says.

Li Ang, a student at Beijing University of Chemical Technology, says Buddhism is more popular with his classmates than Christianity, though most have only a superficial understanding that involves ghosts and supernatural beings.

Few have explored its deeper teachings.

Disillusioned with political ideologies and promises, Li says most of his peers are searching for something to believe. But without a spiritual foundation or grounding in tradition, many end up merely going through the motions and bribing the divine to rain down favor.

Doing good for the sake of good, leaning from their mistakes and bettering society are rarely their goal, he says. But hearts and minds are evolving slowly.

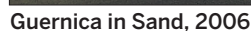
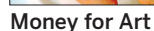


Photo by Anita Kan



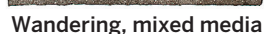
Perform finds s

For his first solo exhibition on mainland, Taiwanese artist Lee Ming forming his childhood memories into performance at Ullens Center for Contemporary Art.

Lee conceived of the exhibition for his mother when she was recovering from surgery. As classical music enthusiasts, the family found solace in listening to Schubert's *Lied* for piano and voice. At a moment when the world was all too immediate, the song offered a sense of tranquility.

His 10 open-ended scenarios of evoked action take on different forms depending on participant. These experimental pieces

Spirit projected through the



Tan Jun is one of the artists most associated

Digesting it all, he seeks out contrasts between tradition and modernity and the world's forms of expression. His content experiments with different artistic languages as he explores the spiritual world of ink.

TAN: When
Because each p
values and appl
conflicts are fre
arise between p

Performance art Blossom in song



Stone Journey



Lee Mingwei

viewer's own history to occupy Lee's thematic framework, speaking to the communal nature of memory and emotion.

Past projects have asked museum-goers to give a flower to a stranger on the street (The Moving Garden); withdraw into a booth and write a letter to a deceased or absent loved one (The Letter Writing Project); or sleep over at the museum alongside the artist (The Sleeping Project).

Many of Lee's works reflect the emotional and psychological effects of migration and cross-cultural identity: homelessness, isolation and loss and heightened awareness of one's ties to the world.

Lee was born in 1964. As a youth, he spent six summers studying Buddhism at a Zen monastery before enrolling in a Benedictine high school in San Francisco. He completed his undergraduate and graduate degrees in the US.

Lee's works embody a hybrid sensibility that bends to today's mobile world, especially as cross-cultural artists contemplate their practice with an eye on global consciousness.

His works have been exhibited in solo shows at the Whitney Museum of American Art, Museum of Modern Art in New York, the Chinese Arts Centre in Manchester and the Peranakan Museum in Singapore.

Lee is currently preparing for his mid-career

exhibition, which will open at the Mori Art Museum in Tokyo on September 20.

UCCA's presentation of Sonic Blossom is the piece's second performance worldwide after being unveiled at the National Museum of Modern and Contemporary Art in Seoul last year.

(Beijing Today Intern Yang Xin contributed to this story)

Q&A With Lee Mingwei

BT: Your past works all show similar style of imagination. What do you consider to be the common thread that ties together your creations?

Lee: All of my works are heavily inspired by Zen Buddhism. I believe fate plays an important part in our lives. If I had to name a specific theme, it would be karma.

BT: What is the origin of your Zen influence?

Lee: I learned the basics of Zen while studying in San Francisco. It's something which has stuck with me.

BT: Many art critics have noted foreign creations seem similarly inspired by Zen. Do you see Zen bringing together Chinese and foreign art?

Lee: Yes, I believe it is part of a trend. Zen allows us to infuse our work with a deeper meaning. Critics have lent their skill to defining the meaning of

centuries of art, but what is the ultimate meaning of our world? The answer is Zen.

BT: Would you encourage modern artists to study Zen?

Lee: No. what is more important is karma. Different people have different karma. Zen is always Zen.

BT: What is your work "blossom" about?

Lee: I was surrounded by the music of Schubert when I was young. It enriched my understanding of what music can bring us. This time, I wanted my understanding to resonate with more people.

BT: How did you pick singers for "sonic blossom"?

Lee: The six singers I picked were talented students from Central Conservatory of Music. Students don't have perfect voice skills, but they have a pure understanding of the music which inspires people to search inner beauty.

contemporary brush

Tan Jun

you discover the subjects for

are a lot of ways to approach a painting. I use photography as a reference. I can serve to separate or wipe out distance in an object, causing view-particular portion of the image. I focus on one point and let the rest fade away. When you look with selective focus, you'll find the picture appear naturally. Once you get it, it's easy to extract a specific complicated world.

ends of people or things are exciting. That inspire you to create?

there is conflict, there is a spark. Every person has his own system of ideas. They are limited to knowledge, frequent and inevitable. They can connect people and people, people and

objects and even within ourselves. Sometimes, I spend two to three years turning a rough sketch into a painting. The span allows for my own growth and change: one where I can find a stronger emotional connection to touch off the big sparks that will make it a real painting in my mind.

BT: If you are continually searching for these sparks, how does the delay affect your creative system?

TAN: I am always building a spiritual world that belongs to myself. Part of me seeks knowledge that can be recognized and broadcast through objects, pictures, characters and images. I've mastered some techniques that give me many ways to convey emotion. I hone my intuition because it makes me feel the world is more detailed, sensitive and rich. As my skills improve, I return to search for more links between the spiritual and emotional worlds.



Animals in Heart, mixed media



Phenophase, collage



Tan Jun

US series purged from China's video streams



By DIAO DIAO
Beijing Today Intern

"Due to relevant policies this video is no longer available."

These 10 words have greeted many viewers of popular American dramas since the great streaming media purge of 2014 began.

Although most discussion has focused on the removal of popular shows like *The Big Bang Theory*, *The Good Wife*, *The Practice* and *NCIS*, the purge began days earlier with the death of several Japanese cartoons.

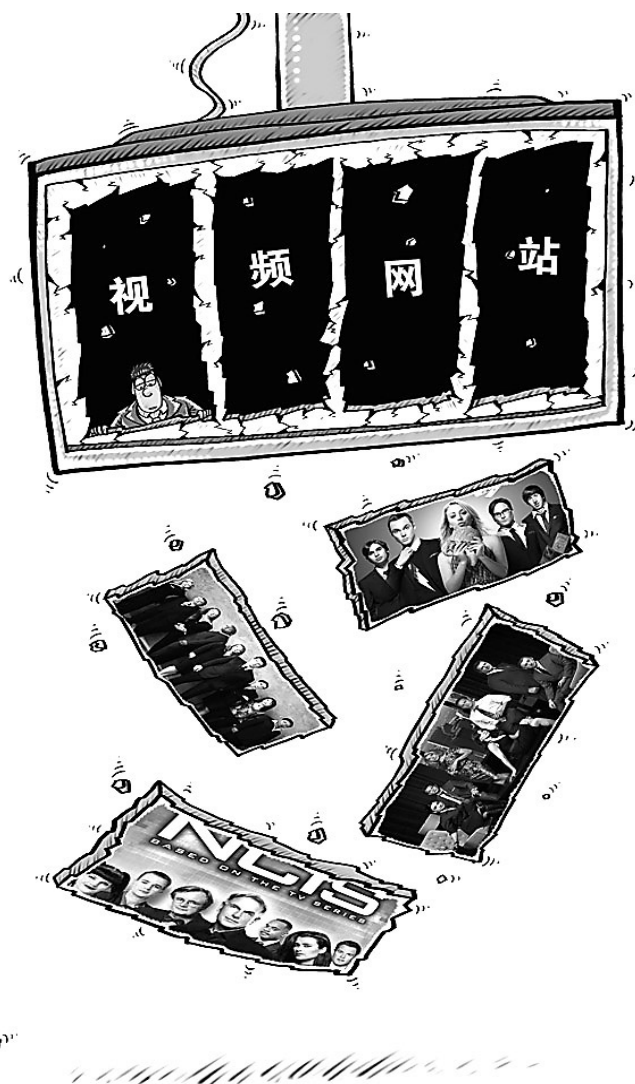
In the days since, media both domestic and foreign have been left to speculate about the disappearance of some of the Web's cleanest shows — comparatively speaking.

Parents of young children have been some of the few supporters of the purge. Liu Yajing, the mother of a 12-year-old boy at Beijing No. 56 Middle School, said the series' "violence and pornography" were a bad influence on young students. The values presented in the shows could be damaging to teens in their formative years, she said.

Chen Xiao, a professor of cross cultural studies at Beijing International Studies University, said the shows reflect the vast difference between American and Chinese culture communication. Chinese youth have been overexposed to foreign media and are gradually losing their "Chinese way of thinking," she said.

"Most of my students love watching these series, and I find they are losing the shyness and politeness of Chinese tradition," she says.

The difference between screen entertainment and reality is another concern.



Chinese students with no experience abroad often have a hard time understanding that the story lines and situations depicted in TV shows do not reflect everyday life abroad.

But while the removal of some American shows may arguably benefit Chinese youth, it is driving an axe into the head of the country's Internet giants.

Sohu.com had previously paid for exclusive broadcasting rights to several of the shows removed. Tencent and Youku have also lost out on their purchases.

A poll by ifeng.com found that 42 percent of the respondents had lost access to a series they were following or planned to follow. But more positive thinkers said the removal could open the window of opportunity for a breakout Chinese show.

The sudden crackdown has also halted the import of American TV shows into China as it remains unclear what the government's censors consider "appropriate" — a definition made even murkier by CCTV's decision to air *Game of Thrones*.

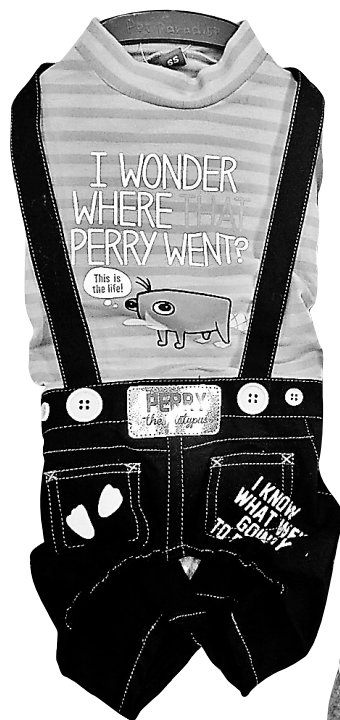
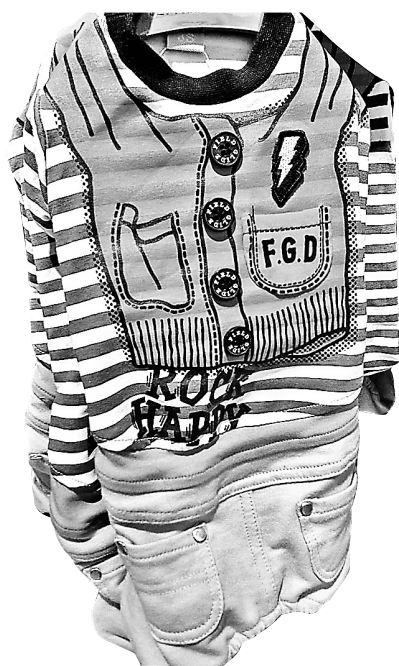
The notoriously violent and occasionally pornographic fantasy drama began airing on CCTV's premium channel on April 27 in a heavily edited form, though many fans decried the edits for rendering the dramatic plot a jumbled mess.

In the mean time, Chinese fans will continue to access the series the same way they access all restricted media: piracy.

Zhang Chaoyang, CEO of Sohu.com, said the purging of one — or four — series can't represent the government's attitude to the whole industry and that he still sees hope for the airing of American shows in China.

Photos by CFP

Best clothes for man's best friend



Photos by Diao Diao



By DIAO DIAO
Beijing Today Intern

Stop thinking about yourself when you hit the stores: your pet needs clothes too!

Mother Garden is a new store specializing in pet care products. In addition to a wide selection of pet food, the store offers garments in various sizes and patterns. For the truly pet-obsessed, it provides sofas, homes and "body care" products for popular animals.

While many people sneer at the idea of pet clothes, the fact is that many dog breeds are not built for Beijing's cold winters. Pet clothes can protect an animal's legs and joints from the cold weather, enabling them to live healthier and longer lives.

All clothes are made of cotton and come in various thicknesses to suit summer or winter weather. The thinner summer garments are lightweight and brightly colored.

Costume-like clothes are particularly popular. The green crocodile outfit is decorated with star patterns and comes with a matching hat to form the crocodile's head. The costume has five holes to free the animal's head and legs.

Similar designs include a white-and-blue shark costume with fins and a pink hippopotamus with eyebrows and ears. In addition to the animal-like costumes, the shop also sells "baby clothes."

The schoolboy and schoolgirl dog costumes are also popular. The collar of the dress is copied from the uniform T-shirt used by human students. The male dog's costume includes pants while the female's includes a skirt. It also has a Winnie the Pooh costume copied from a similar design used as baby wear.

Pet houses and sofas feature creative designs. All the houses and sofas are made in bright colors and have a soft cushion on the inside. The strawberry and purple mushroom houses are for smaller pets while the roomier yellow house with windows can accommodate a larger dog.

Pet accessories like leashes and bowties come in assorted shapes and colors.

Mother Garden also sells colorful pet foods molded in interesting shapes, shampoos and body care products, combs and other pet necessities. Its specialty pet foods are formulated to provide dogs with balanced nutrition at various stages of their lives.

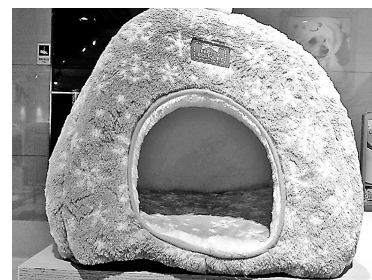
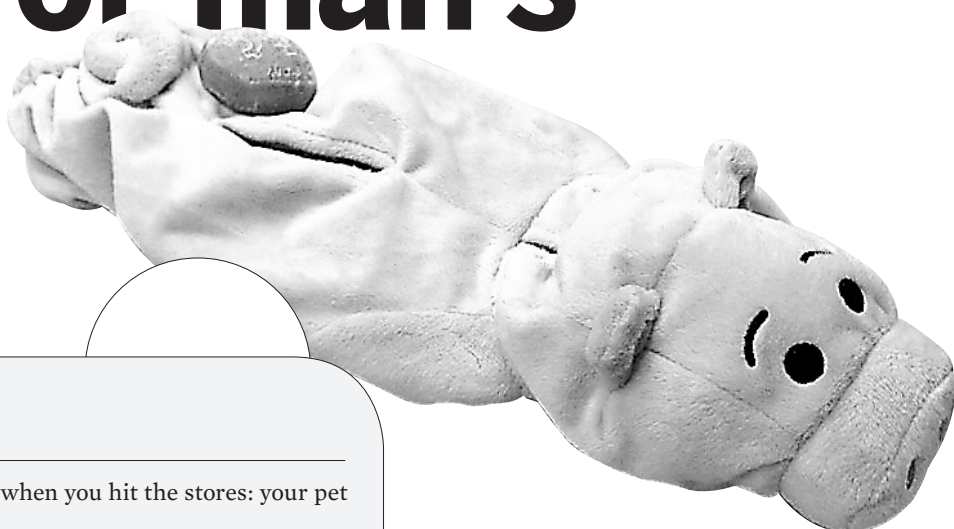
The products are priced higher than at competing shops, but the quality and selection make it worth a trip.

Mother Garden

Where: 101 Chaoyang Bei Lu, Chaoyang District.

When: 10 am — 10 pm

Tel: 8583 3171



Meaty cuisine of the Mongolian north

By DIAO DIAO

Beijing Today Intern

While Uyghurs have the honor of creating China's favorite ethnic cuisine, Mongolian food is rising in popularity.

Mandehai Restaurant is a Mongolian style establishment that offers the meaty taste favored by China's northern warriors and herdsman.

The chain operates two locations in Beijing, both in popular communities. Beef, mutton and other meats are sourced from the restaurant's own ranch in Inner Mongolia to ensure tenderness and safety.

Its specialty dishes have been praised for tasting exactly the same as what many Mongolian families prepare at home. Its milk tea is salty and oily while the meat is fresh.

We asked some local students from Inner Mongolia about their favorite dishes. These ones were especially recommended for capturing the spirit of the grasslands.

Roast sheep back (kaoyangbei)

Roast sheep is a common dish prepared by Mongolian families for festivals or anniversaries. Unlike the kabobs Uyghur merchants grill on the street, roast sheep back is made of a whole piece of meat. More than 10 herbs and seasonings are seared into the meat during roasting, and the flesh has an attractive color when sliced. The mutton smell is mild and the outside texture slightly crispy.

Hand grilled meat (Shoubarou)

Hand grilled meat is made of

mutton as well, but it is ripped apart by the chefs' hands instead of sliced. The ripping action ensures the meat splits along natural fibers, causing it to have a very different texture from sliced pieces.

Mongolian xian'r bing

The restaurant's take on xian'r bing is quite different from anything one can find in Beijing. While Beijing families blend vegetables and meat for their filling, Mongolians stuff theirs almost entirely with meat. The edges are pinched in a special flower shape, but the interior isn't too greasy.

Mongolian pizza

"Mongolian pizza" is more like roujiamo, a traditional food of northern China. The dough is similar to the nang bread made in Xinjiang, but each pie is stuffed with diced potatoes, minced lamb and. The exterior comes out hard and crispy while the inside ingredients soften in a blended sauce. Mongolian pizza is very popular with people who are new to the group's cuisine.

Others

Mongolians are famous for their dairy products, and nothing represents their creations better than crispy yogurt. The cold yogurt is covered with a crispy crust and tastes cool, especially in the hot summer. Other dishes like eggplant and vegetables are also served at Mandehai Restaurant.

The restaurant does not provide glasses or cups because Mongolians only use bowls for drinking. Prices are reasonable, but a bit higher than at other Mongolian restaurants. Expect to spend 150 to 200 yuan on dinner for two.



Mongolian xian'r bing



Roast sheep leg (Kaoyangtui)



Roast lamb



Eggplant



Crispy yogurt



Mongolian pizza

Mandehai Haidian
Where: 101 Minyuan Bei Lu, Weigongcun, Haidian District
Tel: 8842 0854
Mandehai Chaoyang
Where: Jia 5, 2 Xiang, Xiangjun Nan Li, Dongsanhuan Bei Lu, Chaoyang District
Tel: 5131 1038 / 37 / 36

Photos by DiaoDiao & Mandehai Restaurant



Roast sheep back